Theory of the Subject and Reflections on History – the process of a Complex Post-Structuralist Re-modelling of the Hegelian Dialectic

By Shomit Sirohi

Introduction
By Michel Foucault

So in fact the subject is interventionist and

intervenes in the structure, but at a point which is exclusion – and that means an event is about exclusion and its truth which is just how the simple exclusion then is the whole meaning of also deconstruction, news, and art regimes, even in fact it is Paul, or episteme, and Greek historicism.

I. Introduction

The process that can be called post-structuralism then is about moving past Althusser towards a subject – in fact it becomes a subjective process of in fact following just the process of the episteme in Foucault and that hermeneutic of the subject – which though is how the subject is still important in Foucault

after a long period of archaeology and genealogy which means in fact studies in structure – power and resistance.

Now that produces –

I. Philosophy of Truth in alignment on the complex structure process of archaeologies – which is in fact an Event, in a local

sense of an Event which then is also –

II. Literature as Event and the letter process in Sartre’s literature and philosophy synthesis as also a theatre of points, or points and decisions – that for-itself.

III. A process of historical reflection in the structure, which means historical structure

again between
Sartre and Foucault.

II. And so Structure
defined

Structure then is a correlation of forces which is then a weak contradiction.

III. Mathematics and
metonymical
processes

I mean then structure can also be metonymical process of just a poem, which is based on some poem, like even Spanish poetry and deconstruction.

Part II – the Subject

I. The Subject as Concrete Existential Subject

I mean then the process above between Foucault and Badiou, is actually a theory of the subject – the subject is an anti-graph.

II. Intellectual processes as strong subject – without praxis – but close to the subject

I also mean then intellectual processes – in the process of the

subject – what is subjectivity then is the process of reflection, reading and writing.

III. Reflecting Part I and Part II

The structure then is a weak algebra and metonymy and is also daily life of business as usual – and the subject is the strong contradiction to the

structure – this then is remodelling the Hegelian dialectic in this way –

A. History, details and French Revolution
B. Spirit
C. Logical Structure of Being, Essence and Concept

Transformed to –

I. Structure and Subject
II. Philosophy of Truth aligned to a point in the Structure that is about a subject.

Now I mean all these names, Derrida, Althusser, Foucault, Badiou, Deleuze and even Leibniz or Hegel, even Spinoza – finally amounts to the conjuncture – I add that – but I mean so many

readings of a subject – a subject who is basically a hermeneutic of the subject but is also in fact a militant subject in a complex formalism – the subject is finally an anti-graph and produces a theory of the subject –

A. Imagine writing about the Subject – it is repeated in different discursive contexts – which can be also an abstract Idea.